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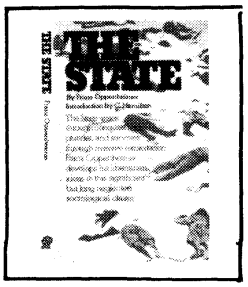
THE STATE

By Franz Oppenheimer



For centuries, the State and its intellectual apologists have propagated the myth that the State is a voluntary instrument of society. Essential to that myth is the idea that the State arose on a voluntary, or at least on a natural, basis, arising organically out of the needs of society. For if the State arose naturally or voluntarily, then it probably follows that it fulfilled and still fulfills a vital societal function. Two major variants of the myth of State origins are the idea that the State arose out of a "social contract" entered into by all members of society. Throwing over theories of how the State *should* have arisen for a realistic historical inquiry of how it *actually* arose, the late-nineteenth century Austrian sociologist Ludwig Gumplowicz pointed out that, in fact, states were born of conquest and coercion of one ethnic or "racial" group over another.

Inspired by Gumplowicz' researches, the German sociologist Franz Oppenheimer systemized his mentor's work in his brief and beautifully written book *The State* (1908). Oppenheimer pointed out that *all* states have arisen through conquest. His paradigmatic history of the State began with nomadic tribes conquering the non-state peasant societies. At first, the conquerors usually looted and murdered their victims and then went on to find others. After centuries, however, the conquering tribes decided to settle down among their victims; instead of killing them, they regularized and rendered the loot permanent, settling down to rule their victims on a long-range basis. The annual tribute became "taxes," and the land of the peasants was parcelled out among the warlords to become subject of annual feudal rent. In this way, a state and a ruling class emerged form previously stateless societies. Thus, Oppenheimer analyzes the State as a "social institution, forced by a victorious group of men on a defeated group, with the sole purpose of regulating the dominion of the victorious group over the vanquished, and securing itself against revolt from within and attacks from abroad. Teleologically, the dominion had no other purpose than the economic exploitation of the vanquished by the victors." Oppenheimer then goes on to show the ruling-class attitudes and ideology which emerged from the attempt of the conquerors to fasten their exploitative rule upon their subjects.

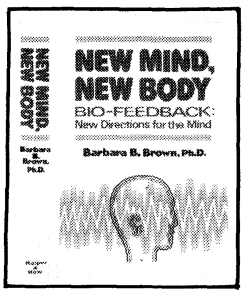
In contrast to Gumplowicz, who cynically saw nothing wrong with this tooth-and-claw process, Oppenheimer, as a libertarian, went on to a scintillating and brilliant analysis of the State as a parasitic and antisocial institution. *The State* is unsurpassed in its analysis of the State as parasite and exploiter. Thus, Oppenheimer points out that there are two and only two ways by which men can acquire income and wealth: One is through production and voluntary exchange, what Oppenheimer calls "the economic means" to wealth, the means consonant with human nature and with the prosperity of mankind, the means which benefits all parties to the market and exchange process. The other means is robbery, the coercive looting and expropriation of someone else's production. This is the parasitic means, which not only violates the nature of man, but imposes a crippling burden on the victims and on production and economic growth. This path to wealth Oppenheimer called "the political means." Oppenheimer then goes on to define the State, on the basis of his historical researches, as the organization, the regularization, of the political means. It was this analysis of the essentially coercive and exploitative nature of the State that was the major inspiration for the libertarian theories of the American Albert Jay Nock.

In contrast, then, to the Marxian theories of the ruling class, which includes the capitalist as "exploiter" and ruler of the workers he hires, Oppenheimer's ruling class is whatever group has managed to conquer others, and thereby to create or to get control of the coercive apparatus of the State. Oppenheimer's history and analysis thus becomes one of the most devastating and thoroughgoing critiques of the State ever penned.

An important question for us is: how does Oppenheimer's historical analysis of the origin of the State hold up after all these decades? The answer is: very well. The analysis of the "political" vs. the "economic" means is of course timeless. As to the history of the origin of the State, the latest anthropological researches have modified, but not changed the essence of, the conquest theory. We now know, more than ever, that *no* State ever emerged out of the family or by social contract. The latest modification is that many states emerged typically, not so much out of the conquest by one tribe of an entirely different tribe, but by central villages conquering neighboring villages of the same tribe, as population grew and pressed on limited geographical space, and then imposing continuing rule and tribute over the conquered villages. Thus, we see that many states arose, not simply out of conquest of one tribe by another, but also by some villages conquering others within the same tribe. But the Oppenheimer vision of the State as always emerging from conquest and violence remains solidly intact, to strip away our last illusions about its alleged natural "beneficence." **Reviewed by Murray N. Rothbard / Political Philosophy / LR Price $3.95**

NEW MIND, NEW BODY

By Barbara B. Brown



If someone told you that his/her thoughts were accompanied by visual, brightly colored images, and all you ever saw when thinking was a gray field, it probably would not surprise you to learn that the two of you were fairly distinct personality types. But would it mean that your subjective worlds also differed? And if so, to what degree? And how could it be proven, measured, and communicated?

Ordinarily, a person can barely apprehend what goes on inside his own mind, much less explain it to another. He is even more in the dark when it comes to what goes on inside his own body. Bio-feedback, the phenomenon by means of which man can learn to control his own biological and mental functioning, is beginning to show signs of changing all that, according to Barbara B. Brown:

> There are many precious jewels in the storehouse of the subconscious which our consciousness rarely permits us to view, and then only fleetingly. . . the ecstasy of the daydream or the intriguing imagery just before sleep. . . or the mysterious logic of the dream. There are strong research hints that we may soon be able to recapture these moments of the other-mind, perhaps even learn to hold them in view and become well acquainted with the world within.

This is the potential of bio-feedback that Brown talks about in *New Mind, New Body*. As a physiologist, and early pioneer in bio-feedback, and currently one of the most prominent researchers in the new science, Brown probably knows as well as anyone of what she speaks, including the danger of too much hope and too much promise.

The systematic study of internal awareness is so new, she states, that "we have no real idea of just how aware we are of internal sensations, nor how aware we could be." Most of the book then, tells the human drama, the frustration, and the luck and excitement of scientific discoveries already made in bio-feedback, and the possibilities these have triggered in the imaginative mind of Barbara Brown.

The working concept of bio-feedback is simple enough. Body processes generate specific electrical waves. These can be picked up by strategically attached electrodes which feed them into a machine where they are reported by an indicator. Watching the indicator allows one to follow what goes on inside oneself. It seems that if a person can see something of himself that formerly had been unknown and involuntary, he can identify with it and in some way learn to exert control over it. In fact, it appears we are able to control any internal activity that we can monitor; with practice we can do it without the electronic sensors to guide us.

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Brown *(Continued from page 1)*

New Mind, New Body covers the body systems involving the skin, muscles, heart, blood vessels, and brain waves, and describes the biological, physiological, and psychological bases of bio-feedback for each of these body systems. Brain-wave activity has received the most attention because of the "feel-good" state produced by the alpha wave and has been promoted as "instant Zen." Brown believes that the skin "talks about the mind" more than any other body system, telling us much more than just when we are lying. And through bio-feedback people can learn profound muscle relaxation fairly rapidly. She says that muscles express nearly every aspect of our physical and mental life. Living without excess muscle tension is the strongest known protection against the large family of psychosomatic disorders. And further, what the mind can cause to go wrong in the body, it can also reverse, restoring health.

Brown's answer to "how" the mind can control itself and the internal processes will surprise and delight you. Will power has lost nearly all significance in most laboratories dealing with the study of behavior, but it obviously rattles around Brown's lab like a loose bolt looking for something to do. "What else but human will causes a man to control his heartbeat when he sees it pulsing on an oscilloscope?" she asks.

She feels that the neglect of will power by the behavioral sciences has severely limited the goals and success rates of the Pavlov and Skinner operant-conditioning techniques, because it reduces the study of man to the elemental forces of physical nature shared by animals.

Only a young psychologist completely out of tune with his inner self would continue to administer electric shock to change the heart rate of a patient while his own heart is racing with the thought of returning home to a new bride, she says. There are two fundamental assumptions here, she continues, "First, regarding his heart rate, a man is a dog; second, a man who is a subject in an experiment has no emotion, no thought, and no feeling about what is going on."

Brown points out that in Eastern cultures, yogis, Zen masters, and others have long devoted lifetimes to the art of physiological self-discipline, discovering that attention to the inner self could lead to awareness and fine control of physical and mental processes. This, in turn, produced better communion and unity with the self and the universe. In the West, the seekers of new mind states—the mind-control devotees, encounter-group enthusiasts, the drug-takers, the psychics, the meditators—have burgeoned only in recent years, causing alarm among those concerned with our social well-being. Why? Because "they are all on a journey into the interior universe, trying to burst the limits of the socially conditioned mind."

Barbara Brown is "tripping" on bio-feedback and showing a noticeable lack of concern about possible consequences to the social contract. She says "Survival tied to the group has not evolved to liberate the individual." Two things are astonishing here. One, that the idea that individuals should not be faced with choosing between society's welfare and their own should be expressed by a person whose research is supported by government funds, which Brown's is, and two, that the government would continue to support a promoter of such ideas.

But then there is a lot more to bio-feedback than learning how to generate enough brain-wave electricity to start the coffee perking without getting out of bed. What it is really all about sounds like the neatest trick of the week: having your head, heart, and gut saying the same thing at the same time. **Reviewed by Ida Walters / Psychology / LR Price $9.95**

ESSAYS ON SEX EQUALITY

By John Stuart Mill and Harriet Taylor Mill

John and Harriet Mill anticipate many of the significant arguments of contemporary feminism, but in an elegant, carefully reasoned and logical style that is rarely matched in modern rhetoric. As would be expected from John Stuart Mill, the arguments are libertarian, emphasizing again and again that legal and cultural equality between the sexes is called for if one truly belives in the concept of individual liberty.

On the question of *psychological* equality, John Mill anticipates contemporary social psychology's emphasis on cultural determinants of sex roles. Mill dismisses the nineteenth century assumption (still common today!) that "natural differences" between men and women necessitate male dominance. He argues quite sensibly that "no one can know the nature of the sexes as long as they have only been seen in their present relation to each other—what women are is what we have required them to be."

One of the most conceptually useful arguments in the essay "The Subjection of Women" is Mill's analysis of terms of power. He sees marriage in its usual form as a way for those who are powerless to exercise power. Because of this, male dominance of women is the form most likely to outlast all other forms of unjust authority. To those who would object to his comparison between authoritarian government and male domination—objectors seeing the former as "bad" and the latter as "natural"—Mill makes a point which is of all too much general relevance: "But was there ever any domination which did not appear natural to those who possessed it?"

Mill's analysis of the undesirable psychological consequences of male subjection of women is a particularly interesting libertarian argument. Male domination, he says, prevents the development of a sense of social justice and genuine love of freedom. "Sentiments of freedom" cannot exist in those "whose nearest and dearest intimacies are with those of whom he is absolute master." Proper moral training in the family requres equality between the sexes.

The other essays in this collection, which includes all of the writings of the Mills' on the subject, are "Early Essays on Marriage and Divorce" by John and Harriet and "The Enfranchisement of Women" by Harriet. While these two are a little more dated in their relevance, the rigorous and logical development of the arguments is certainly of interest to those concerned with feminist issues.

The excellent introduction by Alice Rossi examines Harriet's influence on John's intellectual and emotional development and their subsequent intellectual collaboration. Theirs was apparently a perfect meeting of the minds, a long friendship and eventaully marriage that truly involved practice of what they preached. Of interest to libertarians is the fact that much of Rossi's introduction is based on correspondence between Mill and Taylor from a collection owned by F. A. Hayek.

Frankly, when I first began to read "The Subjection of Women" I was skeptical. How relevant and interesting would it be today? But upon reading it, I see that its fame as a feminist classic is well-deserved. Although one of Mill's more neglected essays, it is as significant as his other libertarian works. It deserves to be a libertarian classic as well as a feminist classic. **Reviewed by Sharon Presley / Libertarianism-Psychology-Political Philosophy / LR Price $1.95**

WATERSHIP DOWN

By Richard Adams

I started *Watership Down* with a sense of extreme skepticism. I knew that it had been an astounding popular success—a number-one best-seller for almost a year—and that serious critics had given it almost unbelievably extravagant praise. Yet—I thought—a novel about rabbits? What possible depth, drama, or emotional power could there be in a story about a bunch of bunnies?

From the first page, however, I felt my absorption growing. By the fiftieth page, I was in love with the book. And when I finished the last page, I knew that this had been the most wonderful and, in some sense, the most profound novel I had read in years.

But why? The fact remained that author Richard Adams had started with material that seemed absurdly unpromising. Why—if his goal was to write a novel as exciting and moving as this one—had he chosen as his subject timid creatures that most people think of only as garden nuisances or, at best, as cuddly but rather unintelligent pets? Why not wolves, or elephants, or dolphins? And, *given* his material, how had Adams succeeded so well?

The answer, I think, is that, despite appearances, the material is essential to the success. *Watership Down* is a story about a profound paradox, a paradox arising from the very nature of conscious life. Every organism, against the backdrop of the whole universe, is terribly small: its lifespan is a flicker, its relative size is that of an atom. In this sense an individual life is utterly insignificant. But most humans find this fact intolerably hard to accept; thus they invent gods and "higher purposes" to give them the feeling that, in some universal, permanent sense, they matter. The point of *Watership Down* is that no such higher purposes are necessary. Life is an end in itself. Conscious life matters because it *is* conscious life, because it offers experiences, excitements, beauties, meanings. Viewed from inside, every life—even that of a rabbit—is a thing of unutterable importance, and that is all the justification that any life ever needs.

Reading this novel, one is caught between two emotions: an aching sense of how *humble* these creatures are, how little the events of their life matter in any larger scheme of things—and a loving awareness of how much their lives *do* matter, simply *because* they are alive, and conscious, and struggling to remain alive.

Watership Down is a libertarian novel, both in the relatively minor sense that it gets in some effective satirical digs at the welfare state and militarism and in the far more profound sense that it is a litany to the importance of the individual life. This, I think, is the key to its strange and gigantic appeal.

At least that is my hypothesis. Read the book and see if you agree. Whether or not you do, I guarantee you won't regret the experience. **Reviewed by Robert Masters / Fiction / LR Price $2.25**

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JAZZ: THE GOLDEN AGE

By Neil McCaffrey

PART I: TO BOOTLEG OR NOT TO BOOTLEG

I am sitting here breaking the law, sort of. I'm listening to a bootleg recording of Benny Goodman playing in the Madhattan Room of New York's old Hotel Pennsylvania on October 30, 1937. How come I don't feel guilty?

As the record business boomed in the sixties, record piracy boomed right along with it. It's no great trick to pirate a record, and even easier when you pirate it on tape or cassette. So free enterprise flourished–*really free* enterprise, since the pirates paid nobody.

They were taking advanatge of a loophole in the outdated copyright law of 1909, which gave no protection to recordings. The record companies, with their enormous royalties and selling costs and overhead, found themselves undersold by parasites who simply copied every hit record. Artists and composers got no royalties. Correcting a manifest injustice, Congress made record bootlegging a criminal offense in 1972.

But, perhaps because of inhibitions about *ex post facto* justice, Congress applied no sanction to copiers of pre-1972 records. Subsequent legal decisions seem to open the door to prosecution of the latter, but the situation is fluid at the moment. Up until now, it hasn't deterred the pre-1972 pirates.

While pop and rock hits were attracting pirates who peddled albums and tapes in the hundreds of thousands, the same *methods* were available to, and used by, aficionados of opera, and classical, jazz, and show music. Though the profit motive was hardly absent from their reckoning (despite the pretensions of a few who are always prepared to nominate themselves as Altruists of the Month), devotion to a favorite kind of music figured prominently in their motivations. More to the point, their bootlegging filled a need. Why not, they reasoned, turn a profit for providing a service–and, not so incidentally, for taking some risks, financial and otherwise?

So another brand of record bootlegging has emerged over the past decade, and it poses tricky legal and ethical questions. Since I'll be dealing with jazz records in this column, many of them bootleg, it might be interesting to *LR* readers to explore why the bootleggers now dominate jazz issues of the twenties through the fifties–in my judgment, the golden age.

GEORGE HALL AND HIS TAFT HOTEL ORCHESTRA 1933-1937 (2 records) / LR Price $7.98

WILLIE BRYANT AND JIMMIE LUNCEFORD AND THEIR ORCHESTRAS 1930-1936 (2 records) / LR Price $7.98

A bit of history will help explain what gave the bootleggers their opportunity. Record companies mushroomed after World War I. Then the Depression and the rise of radio staggered the industry. Only three companies survived the shakeout: RCA, Columbia, and Brunswick, the last two merging in the mid-thirties. Decca, launched in 1934 and now absorbed by MCA, soon established itself as one of the Big Three. Thus, three labels took care of virtually all recording from the early thirties till the mid-forties–essentially, the classic period of jazz and dance music.

Note that this was also the era when you heard the big bands on late-night radio over all four networks–every night, as regular as the 11 o'clock news today. At the same time, home recording appeared: not tape, but discs on which you could cut radio broadcasts, or even family arguments. This, in fact, was the source of Benny Goodman's famous Carnegie Hall concert album. The results were usually listenable but sometimes atrocious; I have more than a few on which an eloquent sax solo gets interrupted by a blast of static. Two selections from the Goodman concert recorded so badly that they had to be left out of the Columbia album.

RCA, Columbia, and Decca thus own most of the popular recordings from the golden age. Individuals own the airchecks they laboriously recorded on their primitive home equipment. All but a handful of the recordings have long since vanished from the catalogs of the Big Three, victims of changing tastes and the "latest hits" plague. Are these records to be lost forever, save to the dwindling band who collect old 78s? The thought offends: we are talking about the golden era of the most creative popular music the world has ever known (unless, perhaps, you count opera in its creative years as popular music).

So think the bootleggers, and their customers. It still isn't a big business. It's a crew of entrepreneurs with offices in their basements. As the business grows, *if* it grows much more, it may become big enough to attract lawsuits calculated to discourage all but the manically litigious.

Are we talking about a nonissue, a few intrepid Robin Hoods ripping off big bad General Motors? Not quite. First of all, I can't buy the notion that big bad General Motors, or RCA, is fair game. Moreover, the musicians and composers may also be getting shortchanged.

The composers are easily disposed of. Most of the best are organized as the American Society of Composers, Authors and Publishers (ASCAP), the rest as Broadcast Music, Inc. (BMI). These groups negotiate performance fees with broadcasters, record companies and such for the use of compositions by their members. Some bootleggers pay these fees. Those who don't, should.

The matter of bandleaders and sidemen is more complicated. Where leaders were paid a flat fee for a record, there's no problem. They sold all rights to the record company. Where they had a royalty deal, surely the bootleggers have an obligation to honor it.

The sidemen are no problem as regards record dates. They were paid for them. But what about the rash of aircheck LPs? These were originally broadcasts, for which the musicians were paid. Nobody dreamed they would one day be issued as records.

The nabobs at the musicians' union have no doubts on this issue. They say that every musician must be paid union scale for these airchecks, just as if the sidemen had gathered in a recording studio last week. Not only that, but they want the boys paid at today's scale. The rate for a three-hour session, once $30, is now up around $100. The union allows four tunes per session. For a typical album of 12 songs, that's $300 per man: for a big band, $4000 to $5000.

Can you picture some little guy who bootlegs a pressing of maybe 500, even 5000 records contemplating artists fees of that size? They are formidable enough to discourage even the industry giants from issuing airchecks of anyone more obscure than Glenn Miller. A classic case of union greed killing the goose that lays the golden egg. Union rates make it all but impossible for the visible companies, those vulnerable to union reprisal, to issue aircheck albums. Result: the albums are bootlegged, and musicians get–zilch.

The plot thickens. We now come to the cultural dimension. Should the Big Three be allowed to sit on perhaps 99 percent of the material they recorded during the golden years? They are not interested in reissuing most of it (or find it unprofitable, which comes to the same thing). Ah, you say, why don't they *license* the little guys to do these reissues? Why indeed. I've tried to get licensed. Friends of mine have tried. You're lucky if they talk to you long enough to say no. (I have a theory about why this happens, and it may be worth a footnote in *The Organization Man*. The big boys make little or nothing on jazz reissues, what with their big overhead and all. They are budgeted for blockbusters. But if they license the humble 500-10,000 sellers, and a little guy does modestly well with them, somebody upstairs is sure to ask why the hell they are "giving away the company product." So they don't "give" it away. In a perverse way, the frightened organization men probably *prefer* bootlegging to licensing. Bootlegging spares them the anguish of Making Decisions.)

Is this, then, a classic confrontation between property rights–those of the Big Three–and what might be called, ever so loosely, the cultural rights of society? So it seems, at first. But I think the union and the Big Three have boxed themselves into a false dilemma.

The union, quite simply, shouldn't be so greedy. It should accept a simple royalty payment for the musicians on aircheck albums, a modest cost that the entrepreneur can figure into his price and work off *as he sells his albums*. In other words, the *consumer* would pay. And should.

The record companies might adopt the rights provisions that are conventional in book publishing. When an author signs over book rights to a publisher, the contract provides that the author may recover his rights if his book goes out of print for longer than, typically, six months or a year. Surely this is fair all around. If a publisher (record company) wants to retain rights to a book (record), he owes it to the author (artist) to keep it in print. Why should RCA retain rights to thousands of recordings they haven't made available for thirty or forty or fifty years? Does an entrepreneur have the right to suppress a significant part of a cultural heritage?

Whatever the answer, there is no prospect for a solution that makes any effort to reconcile the several interests. The music business, never a haven for the ethically sensitive, is reverting to the jungle; and to pursue the metaphor, I would cast the musicians' union as the wild boars. All of which leads to a log-jam of snarling selfishness–which, predictably, the free market rushes in to break. People want this music, and if they can't buy it from legitimate com-

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McCaffrey— *(Continued from page 3)*

panies, they'll buy from bootleggers.

Every now and then, however, one of the giants bestirs itself. RCA did, about five years ago, with its splendid Vintage series. It ran about a year, yielded maybe fifty albums, then dried up. Now RCA has started another reissue program.

Remember the old Bluebird label? Launched by RCA in 1933 to compete with the cheap dime-store lables then flourishing, it was the home of most of the better Artie Shaw and Glenn Miller records, not to mention hundreds of pop, jazz, hillbilly, and blues artists of every sort. Now it's back, the vehicle of the most ambitious reissue program ever undertaken by any label. *Item*: They're promising the complete 1935-39 Benny Goodman corpus–the "King of Swing" years. *Item*: They're promising Glenn Miller from 1939 through 1942–complete except for a score of early records that are more curiosities than musicial achievements. *Item*: They're even doing dance music. *George Hall and His Taft Hotel Orchestra 1933-1937* is already out, a pleasant, unpretentious period piece featuring then-famous vocalist Dolly Dawn and her little known, more interesting predecessor, Loretta Lee.

Producer Frank Driggs has made other wise decisions as well. Every album is a double and sells for a tempting $7.98. Every album comes with a full battery of discographical and personnel data and informed liner notes. Every selection is programmed in chronological order–valuable for tracing an artist's development.

The new line debuted with a blockbuster, *Willy Bryant and Jimmie Lunceford and Their Orchestras 1930-1936*. Why combine the two bands? It was an imaginative response to a numerical problem. Bryant recorded 22 songs for RCA, Lunceford 10. It works out just right for two LPs.

Willie Bryant's band is all but forgotten today, but it provides an example of a generalization I'm willing to defend across the board: even the minor Harlem bands of the thirties swing. They are, in fact, a revelation, especially when compared to what came after. They almost never took themselves seriously. They were low-key. Whether playing jazz or pops (and no decade yielded more and better pop tunes than the thirties), they played for dancers or for one another, not for the galleries.

Something else. These records were all issued as 78s. That is, the artists were limited to not much more than three minutes per song. This made for economy, and I suggest that economy and discipline are hallmarks of superior art. The arrangers had to fashion a three-minute cameo. The soloists had to say it all in eight, 16, at most 32 bars. Contrast the self-indulgence of the typical LP: the solos go on and on, till the soloist is exhausted. (The listener has usually arrived at that point long since.)

The Bryant sides are a fair cross-section of what a second-rank band recorded in these years–a band that had to settle for mostly second-rank songs. There are jazz originals and standards, pop tunes, novelties. Especially the latter. Bryant was mainly an entertainer.

But whatever the genre, bright arrangements and convincing jazz solos abound. Teddy Wilson, just before he joined the Benny Goodman Trio, is featured on piano on six tracks, as tasty then as now. Famed tenor saxophonist Ben Webster blows five of his earliest solos, not ponderously as in his later work. Most of the soloists, however, are little known–and the more interesting for bringing us the delights of discovery. Note especially trumpeters Richard Clark and Otis Johnson, tenor saxist Johnny Russell, trombonists R.H. Horton and Johnny Haughton, alto saxist Stan Paque.

If the Bryant tracks are good, some of Lunceford's are classics. "This band was the bridge," observed the band's arranger-trumpeter Sy Oliver recently–the bridge that brought Negro bands to the attention of white audiences. So it was. Sure, whites were aware of Cab Calloway–for his novelty songs–and Duke Ellington–for his pop songs. The Lunceford *band* captivated white and black alike.

It deserved to. These records, among the rarest he ever recorded, capture the band when it was just finding the style that made it the most influential big band in history (save perhaps for Fletcher Henderson, Benny Goodman, and/or Count Basie). How to describe the style? Its main feature was a unique approach to the four-to-the-bar jazz beat. It was two-beat, but *not* dixieland two-beat. It was much lighter, more subtle, *easier, looser* than the dixie beat. Credit arranger-pianist Ed Wilcox, arranger Oliver, bassist Moses Allen, above all drummer Jimmy Crawford.

Another Lunceford trademark was its careful treatment of pops. Other bands played pops perfunctorily. Never Lunceford. Two obscure tunes here are small miracles of song and performance. May this album rescure from undeserved obscurity "Leaving Me" (by Fats Waller and Andy Razaf) and "Remember When" (by Will Hudson and Eddie DeLange–remember the old Hudson-DeLange band?). The typical dance band arrangement of 1934 sounds quaint today. These date not a bit; and in their day they opened up new possibilities for dance music. Trombonist Henry Wells renders the lyrics with warmth, understatement, and musicianly phrasing. (My one beef, incidentally, is that Driggs reissued take 1 of "Remember When." It has two clinkers, which he could have avoided simply by reissuing take 2.) "Breakfast Ball" shows how the band could tear into a rhythm tune, this one by Harold Arlen and Ted Koehler from *Cotton Club Parade of 1934*. Alto saxist Willie Smith, most famous soloist in the band, shines here on vocal and alto. And don't overlook Eddie Tompkins. Here and through the thirties he plays most of the jazz trumpet with the band. I can think of no defensible reason why he was never given his due.

The first thing that strikes you about the band is its brilliant section work. The brass could roar and soar, but they kept it light and buoyant (at least until the forties). None of your Kentonesque walls of sound. The reeds, led by Smith and anchored by baritone saxist Earl Carruthers, were voiced wide and contrived to sound at once light and gutsy, and always swinging. A consensus of informed opinion would probably call this the greatest sax section of them all.

Did you think I had forgotten Lunceford's flagwavers, "White Heat" and "Jazznocracy"? They're both here. A white band, Glen Gray and the Casa Loma Orchestra, pioneered breakneck tempos. It remained for Lunceford to marry speed and power. These pieces may not bowl you over in the post-Kenton, post-Herman Herd era; in 1934 they were awesome. Not the band at its musical best, they became two of its most popular jazz efforts. Ironically for those Crow Jim critics who reflexively assign white jazzmen the role of copycat, both are the work of ofay composer-arranger Will Hudson. (Reality tends to disappoint ideologues.)

To sum up, the Bryant sides are good, and may introduce you to an abiding pleasure in the jazz experience, the minor Negro bands of the thirties. As for the Lunceford tracks, most are indispensable. And if you need another reason for buying the album, your purchase will encourage RCA to liberate more treasures from the vaults. *(Next month: Jeff Riggenbach returns with Part II of his "Introduction to Imaginative Literature." Neil McCaffrey will be back in November.)*

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Special Note of Interest: There are two excellent monthly magazines about the jazz and pop music field: Downbeat, *222 W. Adams St., Chicago, IL 60606, $10 per year; and* Radio Free Jazz! USA.!, *3212 Pennsylvania Ave., SE, Washington, DC 20020, at $6 per year (sample available upon request). For anyone interested in jazz, these two are absolute musts.*

HOW TO LIVE ON NOTHING

By Joan Ranson Shortney

HOW TO LIVE CHEAP BUT GOOD

By Martin Poriss

These are manuals on getting it on with little money. *Nothing* and *Cheap* succeed as art as well as manuals, and even if you are fully at home with your tactics as a guerilla in the economic wars, they make enjoyable reading.

Nothing cuts closest to the bone. It attacks the dependance on all the petty craftsmen, repair shops and other small tradesmen who make life so incredibly expensive. If you take *Nothing* seriously, your style of life will be cheap, indeed. Not quite *nothing*, but most lowly without sacrificing pleasures and prime.

Cheap is directed to the young. I'm always astonished by people who make $10,000 a year and can't save anything. If you live well on less than $8,000 a year (for three) then *Cheap* won't help. If you spend more, it could be useful.

I admire the way Poriss organizes the various hassles of living. Too many people waste time and money because they don't ordinarily manage their time. This is a gift for someone about to live on his own for the first time.

Poriss does not cover much about home and apartment living, but then most people aren't into shop manuals and heavy repair. **Reviewed by George von Hilsheimer / Survival / *Nothing* / LR Price $1.50 / *Cheap* / LR Price $3.95**

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DEALING WITH THE GIFTED CHILD

By Nathaniel Branden

In addressing the issue of "dealing with the gifted child," Nathaniel Branden presents cornerstone questions adults must confront if they seriously want to be sensitive to the needs of children.

Branden is especially successful in communicating the urgency of the problem: the tragic waste of human potential which follows as a result of abuse, indifference, and repression. For this reason alone, I would recommend the tape, particularly for teachers and parents who are unfamiliar with Branden's work.

What are these essential concepts which Branden explores in his discussion? First of all, young children, *all* of whom have very special gifts and potentialities, need an environment which provides love and encouragement, and to grow without the threat of rejection, repression, and guilt. Secondly, adults should reacquaint themselves with the lost, gifted child within, so that strong, empathetic understanding and support can freely emerge.

Demonstrably, the adult who is chained to his own repression, fears individuality, is motivated by the desire to dominate, and is unable to face the child within himself, is clearly going to have difficulty in dealing effectively with children. The connecting bridge between the adult and child is the mutual acceptance, understanding, and support of positive life values which are *actualized* within the context of the relationship.

What the adult often fails to realize is that his values and those required for the healthy growth of the child are frequently incompatible. The adult then attempts to "solve" the resulting conflicts by the use of force and denial, methods against which the child is clearly powerless to cope successfully on a rational basis. Instead, both learn to engage in manipulative relationships, which drain energy and creativity and which lead to the failure of each to maintain those values theoretically endorsed. As Branden points out, many children struggle only briefly to attain self-esteem and integrity in a world become increasingly hypocritical and inconsistent, if not harshly inimical to their well-being. Others simply grow bitter.

It is the adult's responsibility to provide an environment within which the child can prosper at his own rate, according to his own internal needs and capabilities. The adult has the "upper hand" in the relationship; thus he must attain the self-discipline and responsibility for abhoring coercive methods in relating to the child. Unfortunatley, many parents and teachers intimately involved in the growth of the child are apparently incapable of achieving this essential discipline and responsiveness. Such people have no business being parents and teachers.

In spite of the fact that Branden deals directly with some core issues in his discussion, I question the inferences made when he concludes, even after admitting that the child needs emotional and intellectual freedom, that: "It's your house. Certain basic principles of safety, law and order and respect have to be maintained, obviously." He fails to consider (a) what these "certain basic principles" are, (b) how they are formulated and observed, and (c) in what respect the child participates. The fact is, most home environments (and many, many schools) are created by adults, *for* adults. The child must somehow conform, regardless of whether such a context is alien to his very special needs.

In this tape and elsewhere, Branden has made it clear that the child's purpose in life is not to become (or to be viewed as) a family or national resource, that his reason for living is not to please every expectation of his family, teachers, or society. Yet predominantly, this is how the child is handled and taught, and wherever he turns his environment reflects everyone's choices but his own.

To provide for the child's needs, however, the adult must understand what these needs are. Whereas much remains to be discovered and understood with regard to this issue, a great deal is known about how the young child grows and develops his human capacity. Unfortunately, Branden's discussion is far too general to be of much practical use. His recommendation of Haim Ginott's work (again), while commendable, is of limited value. I especially recommend the work of Jean Piaget, Maria Montessori, Jerome Bruner, Joseph Mc V. Hunt and, for at-home Montessori applications, Elizabeth Hainstock. Those interested in technical and/or scientific research material should contact university departments and/or professional research groups for assistance. Parents and teachers would also profit from exploring various professional and therapeutic programs which deal directly with adult-child relationships.

These recommended authors, in their own special way, have examined the world of childhood with a view toward optimizing the natural, unobstructed development of the child's burgeoning intelligence and sensitivity. While they do not deal so much with interpersonal aspects of the question, they do provide very helpful knowledge regarding the child's characteristics and needs. Thus, the adult need not enter years of therapy exploring his own childhood before he can take the initiative and responsibility for providing the best possible environment for the child. He simply has to care enough to explore the alternatives. **Reviewed by Peggy Farrell / Education (Cassette Tape 555, 48 min.) / LR Price $9.95**

CULTS OF UNREASON

By Christopher Evans

If you want an entertaining read, this book is for you. If you want some disturbing, insightful ideas which may cause you to modify cherished beliefs of your own, then this book is absolutely for you. The subject is important as hell—the hell which credulity has again and again made on earth. Not that the author's generally good-humored account of eccentric modern faiths comes right out to make any such portentous point. But Evans goes at least partially into the reasons for their existence and the explosive growth of several. And those reasons bear plenty of thinking about.

One would expect this of Christopher Evans. A British research psychologist, he includes in an adventurous background not only study at orthodox institutions, among them a physics laboratory, but at Duke University with Joseph Rhine, the advocate of psionics. Evans remained unconvinced—but went on to do work himself which appears to be leading toward breakthroughs in our understanding of the human nervous system and mind. Frequent public appearances at home and in North America, in the cause of scientific popularization, have helped keep his own mind healthily uncloistered.

About half the present book he devotes to Scientology, "the science fiction religion" as he calls it, from its origins in L. Ron Hubbard's dianetics—a crude mishmash of the most simplistic concepts proposed by early speculative thinkers—to its current status as a church of world-wide membership and developing respectability. Thence he goes on to "the saviours from the stars" whom flying saucer enthusiasts insist are among us, to various "black boxes" for which superscientific properties are claimed, and finally to a glance at certain of the Oriental and fake-Oriental religions which in the past few generations have gained considerable ground in the West.

It is easy to show up revelations of that kind for the nonsense they are—unsupported assertions, outright misstatements, logical non sequiturs, meaningless noises—and debunking writers like Martin Gardner have done this over and over. Unfortunately, they hardly ever convince a believer. When the latter does become disillusioned, as happens fairly often, he seldom turns into a rationalist; he embraces another creed, usually just as crank. Even occasional scientists and philosophers, a few of them brilliant, have been trapped into nuttiness: for instance, Sir Oliver Lodge or Bertrand Russell.

Why? Evans thinks the decline of established religion, as well as general social upheaval, is responsible for the rise of new dogmas. He points out how much more readily a rootless, half-educated modern person is impressed by pseudoscientific jargon—especially if it relates to powers higher than human—than by appeal to a Bible which the churches themselves have been busily stripping of its mystery. In wry fashion, he declares that many of these cults do fill a need, and some may have the potential of becoming valued parts of society as a whole. (Thus, whatever its faults, Scientology has been in the forefront of the battle against involuntary psychosurgery.)

To this I would add with more pessimism that the same will to believe has given power to such blatantly unscientific systems as communism, nazism, or, in lesser degree, twentieth-century liberalism. There is a very common personality type which L. Sprague de Camp has dubbed the credophile. Can this be the breed that, when deprived of a satisfactory traditional faith, turns into Eric Hoffer's True Beliver?

Libertarians had better not feel too smug. They are at least prone to wishful thinking. Thus, in order to oppose a domestic military establishment, they are apt to maintain—in the teeth of history and easily available contemporary data—that the Soviets and slave Chinese are no threat at all. Additionally, they credit our species with more objectivity and independence of spirit than the bulk of it seems to have. This question has not yet been properly answered: "How can we win and secure freedom when many people, probably a large majority, don't want it?"

Evans asks this only by implication, but should jog readers into thinking about it. His book has flaws, including slipshod grammar and proofreading, and a minor error concerning Tolkein's hobbits. But don't let that stop you. If nothing else, as said, you'll get fun out of it, which is a rare treat these days. **Reviewed by Poul Anderson / Social Psychology / LR Price $7.95**

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COCAINE
By Richard Ashley

THE DOORS OF PERCEPTION and HEAVEN & HELL
By Aldous Huxley

LICIT& ILLICIT DRUGS
By Edward M. Brecher

Open any daily newspaper or weekly newsmagazine, tune in any radio or television news broadcast, and you will encounter "the drug problem." The quotation marks are there for a reason; there *is* a drug problem in this culture, but the news accounts are not informative about it; they are symptomatic of it. For the problem is not one of "addicts" and "pushers" who use and sell "dangerous drugs"; it is one of thugs and their public-relations men who prohibit socially innocuous activities, interfere in the free market to the detriment of everyone involved, and spread vicious, deliberate lies about the substances they seek to control.

The thugs are politicians and medical doctors; their public-relations men are members of the news media who report their grossly exaggerated and sometimes even fabricated stories as fact. Consider the case of cocaine. Conventional wisdom has it that this "hard drug" is psychologically and physiologically addictive (whatever that means); that its regular use leads to paranoid delusions, violence, and, upon withdrawal, intolerable depression; that the "cocaine fiend" is a threat to himself and to society. The facts are that the Indians of the Andes have been using cocaine daily for more than 2000 years—using it in quantities comparable to those ingested by today's illegal users—without harmful consequences (though there seem to have been a few beneficial consequences); that, when cocaine was freely available in America (around the turn of this century it was the basic ingredient in dozens of wines, tonics, patent medicines and soft drinks, including the original Coca Cola), thousands of people took it daily in even larger quantites than the Indians, with almost no documented cases of disaster; that, as in the case of every war against drugs ever conducted in this country, the push to prohibit cocaine originated in a campaign against a despised minority, in this instance, black Americans; that, if drug laws were actually based on the dangers posed by the use of drugs, alcohol would be an illegal substance, available only on the black market, and cocaine would be sold over the counter in drug stores.

All this and more is to be found in Richard Ashley's recent book *Cocaine*, a book I honestly believe (the adverb seems necessary, if only to distinguish this recommendation from a publisher's blurb) every serious libertarian should read. Admittedly, cocaine is not a subject of interest to everyone; there is no reason it should be. But Ashley's book is much more than a book about coke. It is a careful, systematic, painstaking, thoroughly and openly documented study of what happens when government enters the marketplace by forbidding the manufacture, sale, or possession of a commodity—any commodity. Yet in a sense, the real importance of Ashley's book is not in its content, for all that it offers the most damning case against such government tampering I have seen outside Thomas Szasz's *Ceremonial Chemistry*, but in its method. *Cocaine* is quite simply the best popular book I have ever seen on any subject. It offers not only the care, system, and research I mentioned a few sentences ago, but also a full account of the author's assumptions and the kinds of evidence he considered in reaching his conclusions. It is intelligently written and highly readable. It is the best touchstone I know for anyone who wants either to evaluate popular books on serious subjects or to write such books himself.

Another volume which offers a combination of sound, reliable information and methodological excellence is that containing Aldous Huxley's *The Doors of Perception* and *Heaven and Hell*. Huxley wrote about nearly everything in the course of his career, proving himself an insightful dillettante of many fields and an undeniable master of one: writing—the use of linguistic symbols in the formulation of ideas. Add intellectual honesty and insatiable intellectual curiosity to this profile, and it becomes not merely plausible but virtually a foregone conclusion that Huxley's would remain twenty years after its publication, the most accurate description of an acid trip in the literature. That there should be an accurate description at all is wonder enough, since LSD seems to play biochemical havoc with precisely that portion of the brain which enables us to form and manipulate concepts and thus symbols. But to the extent that it can presently be done, Huxley has succeeded in speaking intelligibly about that nearly (in the Korzybskian sense) un-speakable experience.

Ashley and Huxley restrict their investigations to specific drugs and implicitly establish social and methodological points of view which are relevant to the study of other drugs and of problems in other areas altogether. Edward Brecher's *Licit and Illicit Drugs*, researched and written under the auspices of the Consumers Union, takes a different, if predictable, tack, that of a research report. Where Ashley and Huxley are concerned to set the record straight on drugs about which misinformation or no information at all has been the rule, Brecher is concerned simply to gather, organize, and critically evaluate all the information there is on all the drugs there are. His book is a wealth of factual material and a model of precision. It has become the standard general reference work on illegal drugs because there is no better one. **Reviewed by Jeff Riggenbach / *Cocaine* / LR Price $7.95 / *The Doors of Perception* and *Heaven and Hell* (one volume) / LR Price $1.95 / *Licit and Illicit Drugs* / LR Price $4.95**

THE BOHEMIAN GROVE AND OTHER RETREATS
By G. William Domhoff

This new book by Domhoff is a somewhat unusual admixture of high-society anecdotes spiced with local color, serious sociological theorizing, and listings of the interconnections of those he is studying. But the content of the book speaks directly to important problems in social theory.

American society is, I would argue, becoming somewhat feudalized. It is organized more and more around status rather than contract and is characterized by economic decisions having more and more of a political rather than a market-oriented nature.

In this situation, the background, attitudes, and degree of unity of those in charge become valuable data for those interested in politics. Domhoff is interested in *who was responsible* for the development of contemporary American State-monopoly capitalism. This has been the subject of three books Domhoff has written and one he co-edited.

Domhoff argues that there is a caste that rules America. Domhoff's concept of such castes is very reminiscent of Max Weber's concept of status groups. In the status order, according to Weber, people are grouped by their prestige and their life-style.

Similarly, in all Domhoff's books, the emphasis is both on power and on the cohesiveness of the powerful, based on their shared life-styles.

Domhoff's approach to analyzing who was responsible for the growth of the American Leviathan is a non-Marxist approach.

Neither for Domhoff nor for sociologist C. Wright Mills, Domhoff's intellectual mentor, is the power of the ruling class based directly and narrowly, as it is in Marxian doctrine, on the decision-making relations resulting from the ownership of property in the realm of production.

The central thesis of Domhoff's *Bohemian Grove* is that informal, face-to-face relationships between the powerful rich gives them a cohesiveness as a group that is necessary in working together to control the society.

The thesis is spun out in three steps in his chapter entitled "Do Bohemians, Rancheros and Roundup Riders Rule America?"

First, Domhoff contends that institutions like the Bohemian Grove retreat (a two week gathering of influential men in an encampment along the Russian River in northern California) facilitate social ties among a nation-wide set of powerful individuals. "Once formed, these groups become another avenue by which the cohesiveness of the upper class is maintained." Domhoff provides some testimonial evidence for the operation of this cohesion effect.

Second, Domhoff contends certain business groups like the Council on Foreign Relations, the Committee for Economic Development, the Business Council, and the National Municipal League perform the important tasks of policy-articulation and consensus-building in corporate-liberal America.

Third, Domhoff contends that there is a large overlapping of membership in government and corporate leadership, in the business policy planning groups, and in the social retreats like the Bohemian Grove. His appendix of over one hundred pages in this book is designed to display that overlap.

But why care at all about the high-society retreats? As Domhoff himself notes, "retreats are held by just about every group you can think of—scouts, ministers, students, athletes, musicians and even cheerleaders."

What is important is that the retreats of members of the governing caste bind the participants together. Whereas pluralist sociologists and political scientists see dischord and disharmony when they look at political and business elites, eventually these elite groups do seem to unite to back national policy. Domhoff sees the retreats as a sort of social lubrication that helps make such ultimate consensus possible. **Reviewed by Bill Evers / Political Philosophy / LR Price $7.95**

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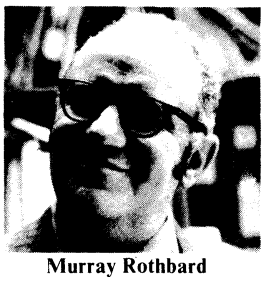
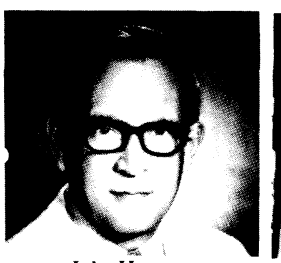
LEADING LIBERTARIANS


Murray Rothbard

Nathaniel Branden

Ludwig von Mises


John Hospers

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Tapes 301-316 BASIC PRINCIPLES OF FREE MARKET ECONOMICS / Murray Rothbard. This comprehensive course consists of 16 lectures on free market economics presented by one of the leading "Austrian School" economists of this century. Dr. Rothbard studied under Ludwig von Mises and has written *Man, Economy and State; Power and Market;* and *For a New Liberty*. Every major economic theory and issue receives attention in this set of tapes. **(22 Hrs. / $160)**

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Tape No. 267 LIBERTARIAN FOUNDATIONS FOR PERSONAL CONDUCT & HAPPINESS / Peter Breggin, M.D., psychiatrist and author, is a leading opponent of such psychiatric techniques as lobotomy, behavior modification, and electroshock. Here he offers thought-provoking ideas on "the making of a good life" and relates basic principles he follows in performing psychotherapy. A very personal message. **(72 Min. / $10.50)**

Tape No. 216 THE FUTURE OF LIBERTARIANISM / Murray Rothbard, author, lecturer, and professor of economics at Brooklyn Polytechnic Institute, is a leading influence on libertarian development. In this lecture, he analyzes where the libertarian movement is headed in the face of rising statism. **(85 Min. / $10.95)**

Tape No. 300 U.S. POLICY GUARANTEES INFLATION / F. A. Hayek, economist, philosopher, and political theorist, was a recipient of the 1974 Nobel laureate in economics. On this tape, the world's most prominent free market economist warns of the consequences of U.S. monetary and fiscal policy, and suggests solutions to the problem. Hayek also explains how Keynesian thought got a foothold, and he provides an incisive critique of the Keynesian theory. **(38 Min. / $9.95)**

Tape No. 200 THE LIBERTARIAN TEMPERAMENT / Professor John Hospers, 1972 presidential candidate of the Libertarian Party, Chairman of the University of Southern California's School of Philosophy, author and lecturer, contrasts the bureaucratic and libertarian temperaments. The bureaucrat is supposed to provide a service, but his actions usually only interfere with the production of goods and services. He is the wielder of coercive power over the lives of other men.

Libertarians are people who don't want to be beholden to anyone or vice versa. They desire to be sole guardians of their lives. They do not seek to oppress, nor do they want to be oppressed, since, Hospers points out, oppression is an unnatural condition.

Hospers' analysis of the underlying philosophy of libertarianism in contrast to that of bureaucrats and academicians is effectively demonstrated through dozens of vivid examples. Truly an excellent, informative tape. **(50 Min. / $9.95)**

Tape No. 206 VICTIMLESS CRIMES / Nathaniel Branden is well known as the author of *The Psychology of Self-Esteem, Breaking Free* and, most recently, *The Disowned Self*.

Branden denies libertarianism as a moral-political position concerned with the rights and freedom of the individual. Its basic tenet is that it is morally wrong to initiate force against anyone. Most people, he feels, have no quarrel, unfortunately, with initiating force; they merely differ over which ideas to enforce on society.

One example of forcing ideas on others arises when society declares the illegality of certain actions by an individual which do not involve harm to or coercion for anyone else, which are crimes only by definition of law—victimless crimes. To the libertarian these laws make no sense, since crime cannot be properly viewed outside the context of coercion of one individual by another. The libertarian holds that moral interference where consenting adults are involved is wrong when no one else is injured. Branden then notes the relationship of interference by society in moral questions with interference in the economic sphere.

Examples of crimes in the victimless category are those against marijuana, regulation of sexual practices, etc. Branden also discusses the concept of involuntary commitment of so-called mental patients. He notes the importance of applying the basic libertarian principle of the wrongness of coercion uniformly to problems. **(58 Min. / $9.95)**

Tape No. 155 WHY SOCIALISM ALWAYS FAILS / In this, the only authorized tape recording of the late Ludwig von Mises, he sums up a lifetime of study of socialism and proves beyond any doubt that capitalism is the only system that allows man to unleash his creative powers. **(86 Min. / $9.95)**

Tape No. 152 THE ROLE OF GOVERNMENT / Milton Friedman, the distinguished "Chicago School" economist engages in a bruising and rousing debate with former U.S. Senator Joseph Clark, over the proper role of government. **(58 Min. / $9.95)**

Tape No. 186 LIBERTARIANS DEBATE WITH THE SOCIALIST WORKERS PARTY / John Hospers and Roy Childs, both well-known libertarians, define Socialism as the imposition of centralized planning and coercion on the entire population, resulting in a life planned "not by you, but for you." The real test of a nation's freedom is stated as how much one is allowed to do without government interference. In this debate with two members of the Socialist Workers Party, libertarianism is described as the idea that the individual is supreme—that no one has the right to run another's life or make decisions for him. **(132 Min. / $20.90)**

Tape No. 172 THE ETHICS OF LIBERTARIANISM / Professor of economics at Baruch College, Libertarian Party nominee for New York State Assembly in 1972, Walter Block is well known among libertarians. He defines libertarianism as "the philosophical view that it is immoral to commit aggression against non-aggressors." He further explains that what sets libertarians apart is the consistency with which they apply their principles. For example, the libertarians oppose the draft as violating the concept of one's rights to his body. He opposes taxation as a form of robbery and offers sound arguments to prove that many services performed by the state—the postal service, for example—could be handled more efficiently through private means. There is humor here and interest too. **(41 Min. / $9.95)**

Tape No. 157 THE OLD RIGHT AND THE NEW / You must listen to Murray Rothbard's personal analysis of foreign and domestic policy and right-wing attitudes towards it, both yesterday and today. This first-rate presentation is of value to libertarians striving to demonstrate their isolationist heritage and to show how and why the conservative movement has been transformed into an apologist for interventionist foreign policies throughout the world. **(42 Min. / $7.50)**

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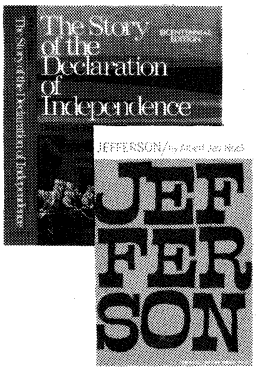
JEFFE

By Albert

THE STORY OF THE DECLA

By Dumas Malone, Milton K



A year before his death, Thomas Jefferson was broke. A friend through whom he had invested large sums had gone belly-up, and Mr. Jefferson's money disappeared without trace. A daughter's husband shrugged his shoulders over the debts he had created; Mr. Jefferson assumed them. Monticello farm, never managed first for financial results and second for scientific inquiry, had had a series of bad years.

Mr. Jefferson was eighty-two. He resolved to sell off some lands and mills he owned in Albemarle County, Virginia; a fair price would pay off his debts. But the market was momentarily depressed, and buyers knew that in a forced sale they could afford to wait for a bottom price. A lottery! That was the thing!

In Jefferson's youth, and still in many parts of the fifty-year-old United States, a man could put a fair valuation on what he owned, sell a minimum number of chances, and realize an adequate return for his property at exceedingly low cost to the buyer. But now the Virginia legislature had taken over the licensing and regulation of lotteries. They were immoral, you see, and while the state might operate one at any time, strict supervision of any private lottery was obviously required.

While Richmond endlessly debated whether to let Mr. Jefferson sell his property in the manner he wished, ruin set in. Three months before death he would have been evicted from his beloved lifelong home, as much a part of his nature as he was of its, had it not been for the last-moment generosity of friends in Baltimore and New York. Mr. Jefferson believed he and his family had been rescued, and died in peace.

The incident suggests what was happening to the revolution for individual freedom with which Thomas Jefferson's life was so entwined. It had begun, perhaps, around 1760, when the efforts of France to gain the ascendant over the British Empire on the North American continent were finally crushed. The long fighting was over; the colonists could go home, build, trade, create!

But a good king came to the English throne: George III. He was no do-nothing, like his father; he was determined that the now-secure Empire should be arranged for the maximum benefit of all its citizens. (Good rulers have a way of being a fearful burden to their subjects, as opposed to bad ones out only for their own purposes. How costly was good King Richard I, and how much Englishmen gained under King John, so bad no monarch in 800 years has cared to hold the name! For that matter, contrast the continuing hideous world-wide chaos, so much the creation of good President Woodrow Wilson, with the tranquillity prevailing whilst relatively non-interventionist, bad Calvin Coolidge was president.)

Of course, North America, for openers, had to repay to England a part of the cost of the wars with the French, and George and his ministers conscientiously set about to organize that. Dumas Malone and his co-authors, Milton Kaplan and the late Hirst Milhollen, set about relating and illustrating the sequence of events in the first part of *The Story of the Declaration of Independence*. Tariffs, of course, were imposed upon colonial imports. When smuggling became rampant, the Crown authorized writs of assistance –a sort of early no-knock law–to run down violators. James Otis, in his Massachusetts court arguments against them, was "a flame of fire" and roused the populace. The Stamp Acts (payment to the Crown for the privilege of legally concluding a contract or issuing a deed for property) followed. Patrick Henry declaimed that Caesar had his Brutus, Charles I his Cromwell, and George III . . . "Treason!" cried older members of the House of Burgesses, but the leader of protest had forever made his point among Virginians and all the colonists. The Townshend Acts, which when eventually repealed after solid colonial opposition, still left the tax on tea symbolic of British power over the American economy. And then came the Tea Party in Boston harbor.

George had to end all these resistances. He closed Boston harbor and remodelled the Massachusetts government to bring it under his hand.

But it didn't work; force met with its response in the First Continental Congress, called in Philadelphia in 1774 to see what was to be done. Sam Adams (the Murray Rothbard of the first libertarian revolution) and John Adams were there; they could see the inevitable denouement, but publicly stayed not too far ahead of their compatriots. Nonetheless, after shrewd diplomatic maneuvers, they achieved passage of the non-importation agreement aimed at British traders, which they knew would force a political showdown.

Thomas Jefferson wasn't there. He was a young farmer and lawyer of thirty-one years who had picked up a remarkable sort of self-education while attending the college of William and Mary in Williamsburg–Devilsburg, he called it! Why studies of the libertarian bent of so many Virginians of the period omit or downplay mention of George Wythe, extraordinary professor (then "tutor") of law, is a mystery to this reviewer. He had a profound effect upon the early shaping of Jefferson's mind, and of innumerable others. It may be that he is one of the seminal libertarian thinkers.

While the Congress sat, Jefferson wrote a pamphlet offering the then-advanced view that Crown and Parliament had no authority whatsoever over the colonies. The Adamses saw an intelligent and capable ally; when Jefferson was sent to the second Congress, they urged his seating on the committee which soon metamorphosed from that to draft A Declaration On The Necessity of Taking Up Arms to one for drafting a declaration for independence.

In the meantime, Bunker Hill had been fought, Patrick Henry had spoken, and boys were wearing the motto "Liberty or Death" on their hunting-shirts (like political slogans on T-shirts during the last few years).

Early on the delegates saw that Jefferson's words could set the controversy on a higher plane than mere taxation: "Our fathers, inhabitants of the island of Great Britain, left their native land to seek on these shores a residence for civil and religious freedom." And when the military and diplomatic relationship between Crown and colonies became inflamed in 1776 beyond the power of conciliatory poultice to soothe, Jefferson was appointed to draft the fateful Declaration whose words are nearly all his.

Mr. Jefferson later said he was not straining for novelty, but "to place before mankind the common sense of the subject, in terms so firm and plain as to command their assent, and to justify ourselves in the independent stand we are compelled to take." To his countrymen, Malone adds

ABORTION, BASEBALL, & WEED: E

By D. C. North

This is a half-priced, improved version of *The Economics of Public Issues,* which has been widely used as a supplemental text. (Harper & Row has been ripping-off students.) Since it approximates my own views more nearly than any other book–except perhaps Roger Miller's magnum opus, *Economics Today*–I will play the devil's advocate in this review.

One interesting change from the textbook version is that "The Economics of Standard Oil" has disappeared. That chapter typified the phony posturing about moral neutrality that permeates the book: "Again we leave to individual judgement the decision as to whether the results are 'good' or 'bad'." (Two pages later, the authors are caught saying, "Although the distributional aspects of the gains from oil imports may not seem equitable. . . .") Now, why put quotation marks around *good* and *bad*? This sort of thing irritates moral philosophers, and rightly so. Abdication on ethical matters is not neutrality; it implies that moral reasoning is invalid. Yet the book's opening sentence declares, "Very few of the major issues of our time are purely economic. . . ."

More ethical neutrality: "Socialization of medicine would, in fact, allow low-income people (actually all people) to obtain medical care that they might not have chosen to spend their money on if forced to pay for it directly. . . .If society feels this is a desirable goal," say North and Miller, "then socialization of medicine is a possible course of action." But why is it okay for a majority to decide to send its medical bills to a minority? Again, the statement is factually dubious too: Wealthy, higher-income people make more use of medical facilities because they are better-informed about dangerous symptoms, and most socialized medicine schemes are designed (by rich senators) to be financed by regressive payroll taxes. Thus socialized medicine would surely be another subsidy of the rich by the poor!

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RSON

Jay Nock

RATION OF INDEPENDENCE

aplan, and Hirst Milhollen

"it has seemed that [this] first public paper of the Republic is the best one. Its well-worn phrases still have the freshness of life because it nobly evokes the undying spirit of human freedom."

The triple authors of *The Declaration of Independence* carry on its story in 275 pages lavishly illustrated in black and white. The events surrounding its proclamation, the lives of the Signers, the fate of the document itself over eight generations, are all swiftly and accurately covered. As an overview for those not familiar with the events of the time the book is sound, if not gripping. It was first published in 1954 by Oxford University Press; I wonder if this "Bicentennial Edition" reissue at fifteen dollars is not an act of English economic revenge.

Jefferson saw the Revolution, and the events following it with which he was intimately involved, as one for and about the liberation of most of mankind–and especially from the State and the institutions created by the State for the profit of its supporters. Having served as governor of Virginia during the war, having narrowly escaped capture at his home by Tarleton, and having suffered extensive property destruction by Cornwallis, when peace came he was eager to settle back in Monticello and live the life of writer, farmer, and scientific experimenter. He probably would have done so but for the early death of his wife Martha in the fall of 1782.

Congress asked him to be minister to France; he went in 1784 and remained on the continent for five years. He delighted in the amenities–every civilized person, it is said, has two countries, one of which is France–but there was a missing sense of freedom. "The immense majority was in bondage to its masters, the masters were in bondage to vices which were the natural fruit of irresponsibility, which kept them in a condition really worse and more hopeless then that of those whom they exploited." So comments that great libertarian Albert Jay Nock in his fascinating study *Jefferson*. His subject, commenting upon the ultimate masters, the French Court, said that that spectacle is to be seen as you would see "the menagerie of Versailles with [its] lions, tigers, hyaenas, and other beasts of prey, standing in the same relation to their fellows. A slight acquaintance with them will suffice to show you that under the most imposing exterior, they are the weakest and worst part of mankind." Indeed. Mightn't that description be aptly applied to the Nixon "court"? Mr. Jefferson would have done so if resurrected at the appropriate moment for comment, I have no doubt. What he saw and what raised his gorge in Europe in the 1780s has recently been routine in the United States.

Mr. Jefferson came back and again longed to stay at Monticello. But he became President Washington's Secretary of State in a cabinet of four. He almost alone was qualified to advise on matters relating to the revolution in France, rapidly assuming stage center in world affairs.

His first shock was to find that in fashionable circles the talk was of the need for a strong government for the United States. "Where," asks Nock, "was the old high spirit, the old motives, the old familiar discourse about natural rights, independence, self-government?" Jefferson said, "I can not describe the wonder and mortification with which the table conversations filled me."

It was, of course, a swing of the ideological pendulum. It had been pushed by everyone's perception of the wrong turning taken by the French Revolution, and again by that determined and successful advocate of the central state, Alexander Hamilton. Jefferson was no debater, no orator; in his years in the cabinet he almost always opposed Hamilton's plans to create a class of creditors of the federal government whose interests therefore would be made to coincide with the government's desire for strength, solvency, and growth. Jefferson lost, every time. And to this day, it is, at bottom, the Hamiltonian system of those persons and corporations who have been deliberately made economically dependent upon Washington (and especially the close association between banking and government) which holds up the federal government.

Nock's study of Jefferson's learning curve (as we might today call it) during this period is not to be matched. And Jefferson's comprehension of the wheels within wheels was perhaps not complete even when the pendulum returned and he was made president in 1801; he believed Hamilton's general system was a fixture. "When the government was first established, it was possible to have kept it going on true principles, but the contracted, English, half-letted ideas of Hamilton destroyed that hope in the bud. It mortifies me to be strengthening principles which I deem radically vicious, but this vice is entailed on us by the first error . . . . What is practicable must often control what is pure theory."

Libertarian Jefferson was, but not a "pure" one, either compared to the Thomas Paines and Patrick Henrys of his day, or, of course, to the thinkers of today's renewed and refined libertarian cause. In his administrations, Mr. Jefferson reduced government expenditure and taxes of all kinds, eliminated the military projects commenced by the Adams administration, and ended pomp and expensive governmental ceremony. But he bought the Louisianna Territory with eyes open to the unconstitionality of his act, imposed (with Congress) the dreadful Embargo upon this country, and wrote to his Secretary of the Treasury in 1808, "The appointment of a woman to office is an innovation for which the public is not prepared, nor am I."

At last in 1809 Mr. Jefferson was free. He went to Monticello, and quite literally stayed home the rest of his life–seventeen years. He was by nature a private person. "*Hide thy life*, said Epicurus; and no one ever succeeded better than Thomas Jefferson at hiding his inner springs of sentiment." So Nock; but Jefferson loved his scientific pursuits, visits from the great of the world, his correspondence that went to the limits of the Western world, and the University of Virginia, whose creation was the major occupation of his last years.

But best of all Jefferson loved his surviving daughter, his grandchildren, and the incomparable Monticello. Jefferson had had only one real tragedy in his life: the loss of his wife. It is a happy thought for any admirer of his great contributions that his far-away friends spared Mr. Jefferson a second tragedy in the closing months of his life.

Nock's book is also a reissue, in paper, at a price of $2.95. It's a steal! But it is not a biography; it is best read with a prior nodding acquaintance with the history of America between 1760 and 1820. Professor Peterson of Brandeis wrote a sound and accurate introduction to the new edition, yet hardly in the slightest what I in his place should have written. Nock is that rich. **Reviewed by Roger Lea MacBride / History-Biography / *Jefferson* / LR Price $2.95 / *Story* / LR Price $15**

CONOMIC ISSUES OF OUR TIMES

and R. L. Miller

More quirks:

"The New York Stock Exchange is perhaps the most perfectly competitive market we know." That should at least be qualified with a reference to the SEC brokerage cartel, perhaps the most perfectly monopolized trade we know.

"A federal bureaucratic job offers little risk of termination, but also little chance of a large income." False. It offers both low risk and high income (particularly if you include the opportunities for graft).

"Those who pay additional taxes must in turn decide whether they feel the additional public services made available are worthwhile." When was anyone–outside of California–last given a genuine opportunity to vote against a perpetually increasing tax bite?

These reservations aside, the book is truly remarkable. The scope is heroic, covering thirty subjects and at least as many economic concepts. Examples: application of peak-load pricing to energy problems, of information-cost theory to consumerism, of human-capital theory to discrimination against women and blacks, and of risk-aversion theory to usury laws. A typically novel insight: "Income is redistributed by laws which make abortion, prostitution and narcotics illegal. . . . Since information is more costly for illegal goods and services, in general those who can afford to pay more (the wealthy) receive a better product than those who are poor."

This is a fun book, full of simple yet challenging ideas. Nearly every imaginable issue is stripped to its essentials and subjected to embarassing (for the State) analysis and evidence. It is also a useful reference for getting your head together on seemingly complicated subjects. It was a bargain at $2.95, so the difference is pure consumer surplus. **Reviewed by Alan Reynolds / Economics / LR Price $1.50**

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VITAMIN B-17: FORBIDDEN WEAPON AGAINST CANCER

By Michael L. Culbert

In a decade when the federal government is spending billions annually on its War on Cancer, this book treats of what the cancer establishment calls an "unorthodox" cancer remedy. *Vitamin B-17: Forbidden Weapon Against Cancer* outlines the history of the suppression of Laetrile, a non-toxic substance derived from apricot pits and a variety of fruits.

Laetrile advocates argue that cancer is caused not by external factors, but by a metabolic breakdown within the body. Furthermore, cancer is a disease of modern man living on a high level of civilization. It follows that cancers may be set off by the *lack* of something in a diet, a lack for which Laetrile is said to compensate.

Based on interviews with the originator of Laetrile, biochemist Ernst T. Krebs, Jr., author Michael L. Culbert concludes that "cancer is not formed by an alien, outside force but through natural processes that run wild when man's tampering with nature has removed or diminished the natural restraints on those natural processes."

Few claim that Laetrile offers a total cure for cancer, but many point to the tumor-reducing effect reported by the cancer patients of Dr. Ernesto Contreras, who, in his Tijuana, Mexico, clinic, each month administers the cancer remedy that is banned in the U. S. to numbers of American patients. There is, however, general agreement on the pain-reducing characteristics of Laetrile.

Because of the Food and Drug Administration's unwillingness to permit clinical testing on Laetrile, it is available only through the "Laetrile underground." Culbert describes the growth of the Laetrile lobby, which includes those from both ends of the political spectrum who advocate freedom of choice in cancer therapy. He concludes that "there is something to Laetrile, and the growing wave of evidence makes a compelling case for facing this fact without assuming Laetrile is the total answer or that all opposition to Laetrile has an identical vested interest in its suppression."

The reader is led to feel that the ban on non-toxic Laetrile, which may or may not be efficacious in cancer treatment, is perhaps as senseless as the legalization of highly toxic cancer drugs that have done little to cut the cancer death rate and frequently only further debilitate systems already weakened by cancer.

In 1953 the California Cancer Commission issued a report stating that Laetrile had no effect on cancer tumors and citing the use of 44 case studies in its research. Subsequent statements have been based on the 1953 study, despite the fact that it was later discovered that in the California study Laetrile was not given in dosages large enough to warrant reaching any conclusions about the substance. In recent years raids have been made on doctors' offices where officials suspect that Laetrile is being used. In 1973 Dr. John A. Richardson was charged for using Laetrile under California's "cancer quackery" statutes. The FDA and the National Cancer Institute have followed the line taken on Laetrile in 1953. In December 1973 NCI stated: "Based on all of the studies we have carried out, we conclude that the material does not possess activity in any of the tumor systems that we have utilized." Recent statements echo the same sentiments, including that of the Sloan-Kettering Cancer Institute, which several years ago "leaked" positive findings on Laetrile to the public. Among those who disagree with NCI's official statement is the recently retired former head of NCI's cytochemistry unit, Dr. Dean Burk.

Laetrile's foremost advocate, Ernst Krebs, points to the "billions of dollars" at stake in cancer therapy and cites the "fantastic ego considerations" among scientists and bureaucrats as key elements in cancer politics. "If you bring in Laetrile you've eliminated the department of tissue pathology, therapeutic radiology, and will have made one hell of a dent in surgery," is how Krebs explains the perceived threat of Laetrile.

Culbert's book does not plead the case for Laetrile, although it includes a chapter of remarkable testimonials. Instead it demonstrates the logicality of acting upon the "test Laetrile now" slogan in order that cancer patients may have freedom of choice. Despite the fact that a predicted 350,000 persons in the US will die of cancer this year, the cancer bureaucracy keeps a closed mind to anything but the time-tried and minimally successful orthodox cancer therapies. This book makes it clear that the basic issue is not the efficacy of Laetrile, but the infringement of freedom in what amounts to a life and death question. **Reviewed by Solveig Eggerz / Survival / LR Price $8.95**

THE BALANCING ACT & BLACK STUDIES REVISITED

By George Roche, Alan Reynolds, and Ernest Van Den Haag

The Balancing Act, consisting of two separate pieces–*Quota Hiring in Higher Education* by George Roche and *Black Studies Revisited* by Alan Reynolds and Ernest Van Den Haag–lays bare facts that should frighten the hell out of anyone interested in America's colleges and universities. Although the problems of higher education are by no means confined to these two issues, these issues are symptomatic of the kind of behavior that is threatening to destroy the American university, if in fact it has not already been destroyed.

Quota hiring in colleges that receive federal money is by no means an "official" policy, Roche tells us. Rather it is masked by all sorts of subterfuge, such as the employment of Newspeak which insists that the "goals" the Office of Civil Rights lays down for colleges under its grip are not the same as "quotas." Nevertheless, "When a bureaucrat can threaten withholding virtually millions of dollars in funds from Columbia University, not because Columbia has been found guilty of specific acts of discrimination, but because Columbia, after a half-dozen attempts and the expenditure of tens of thousands of dollars in computer studies, has failed to come up with an Affirmative Action plan satisfactory to the bureaucracy, the results should be obvious to all. . . ."

Roche makes an impressive case for the thesis that the bureaucracy is in fact operating a quota system, not the least evidence of which is the fact that the Equal Opportunity Employment Commission itself has been hit with a number of complaints charging reverse discrimination and a quota system of hiring.

On top of everything else, many members of minority groups end up being discriminated against because they do not fit the image of deprivation–the stereotypes–dreamt up by those who make the rules. While Roche agrees that discrimination has in fact taken place in higher education, the cure seems to be worse than the disease.

The sad thing about *Black Studies Revisited* is that it hints at what could have been. The push for Black Studies courses could have led to the establishment of a true line of scholarship in this area–something which is totally legitimate. Instead, as the authors point out, Black Studies became something quite different–group therapy for black students who were not academically qualified and a place to isolate unqualified black students whose presence elsewhere would have lowered standards (but who, safely locked away in Black Studies courses, were harmless to the university as a whole). In addition, since the number of people qualified to teach Black Studies could not possibly meet the demand in so short a time, many unqualified instructors had to do. Reynolds and Van Den Haag point out that the real contributions to Black Studies came from those trained in other disciplines, such as economics and history.

I found the authors of *The Balancing Act* a bit overzealous in expressing their indignation; they might have benefitted by a less exclamatory style of writing. I must admit, however, that their indignation was infectious, for I too found myself outraged. Also, I found myself wincing at Roche's use of a Mencken quotation about women that seemed like an underhanded swipe at the women's liberation movement (an ill-placed and ill-informed one at that).

But all in all, *The Balancing Act* provides a lot of insight into the problems of quota hiring and Black Studies, and it demonstrates the ramifications of political intrusion and maneuvering in the academic realm. **Reviewed by Susan Love Brown / Education / LR Price $8.95**

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JOHN EXTER
"The Eurodollar Market" was the title of Mr. Exter's speech. The former ranking official of the First National City Bank of New York is one of a few "hard-money" economists who foresees an *imminent deflation or rapidly falling prices.* He disagrees on some points with other "deflationists," however, and believes that gold should be held through periods of inflation and deflation alike. His reasons are convincing and compelling.

****

TAPE #369, $9.95

NORMAN BAILEY
Mr. Bailey is an international loan broker who spoke on the subject of the OPEC nations and forecast how they might invest their Petrodollars. If he is correct, the actions of the OPEC nations could have a profound impact on the American stock and commodities markets.

NED GOODMAN
Mr. Goodman, a specialist on Canadian gold mining shares, reviews the present opportunities in Canadian golds.

****

TAPE #370, $7.95

JAMES SINCLAIR
Mr. Sinclair is perhaps the best-known broker of gold shares in the United States. His speech emphasized the importance of timing in the buying and selling of gold shares. An exceptionally valuable tape.

****

TAPE #371, $7.95

DONALD HOPPE
Hoppe is the well-known gold expert, author of numerous books on gold coins and mining shares. His speech entitled, "Capitalism's Crossroads: Inflation, Deflation, Oil & Gold" was among the highlights of the conference.

****

TAPE #372, $7.95

JULIAN SNYDER
The editor of *International Moneyline* and an expert on Middle East politics and economics discusses some of the reasons why the Arab oil-rich nations have yet to enter the gold market. But he forecasts that the Arabs will loan money to deficit nations and will demand gold as collateral and may ultimately end up holding large amounts of gold when those nations default. An interesting and provocative analysis.

GARY NORTH
The editor of *Remanant Review* and a noted economist, entitled his speech "Market Created Money—The Demonitization of the State." He believes the best survival strategy at the moment is to buy goods at distressed prices and gives helpful advice on how to pursue his recommendations. He forecasts wage and price controls, black markets and exchange controls and tells what actions you should take now to avoid their impact.

****

TAPE #373, $7.95

C. GORDON TETHER
Mr. Tether is world-famous for his column which appears in the *London Financial Times.* In his first American speaking engagement, Mr. Tether gives his analysis of the economic situation in Europe and the prospects for various world currencies over the next year.

****

TAPE #374, $7.95

NICHOLAS L. DEAK
Nicholas Deak who is the head of the Deak-Perera group of banks including banks in Switzerland and Austria and the largest foreign exchange dealer in North America, titles his speech, "What Now for Gold?". His forecasts are listened to with great respect by the most knowlegeable international economists, investors and bankers and this tape will show you why.

HENRY MARK HOLZER
Prof. Holzer is on the faculty of Brooklyn Law School. His speech entitled, "Gold Clause Contracts:" made a brilliant case for resurrecting gold clause contracts, which require repayment of loans either in gold or gold-backed securities. He reviews the constitutional basis for overturning the 1933 law which prohibited the use of these contracts. A brilliant and inspiring address.

****

TAPE #375, $7.50

RICHARD GOFF
"Cash and Business Management During Double Digit Inflation" was the title of the speech in which Mr. Goff deals with the little understood and vitally important concepts which businesses need to survive inflationary times. Mr. Goff presently a partner of the accounting firm Haskin & Sells spent six years in Brazil during their peak inflationary period.

****

TAPE #376, $7.50

JULIAN EMERY
Mr. Emery is the manager of the mining department of a London stock brokerage firm. He discusses South African gold shares and labor supply problems which have become crucial to the economics of mining.

****

TAPE #377, $7.95

JULIAN G. A. BARING
Mr. Baring is partner and mining analyst for a London firm which is the world's largest dealer in gold shares. His speech was entitled, "Strategy and Tactics for Investing in South African Golds" and concentrates on the South African mining finance houses which he believes to be excellent investments and sets forth his reasons why.

****

TAPE #378-80, $24.95

RICHARD JOHNSON, PECK HAYNE, JOHN McFALLS
These three well-known American experts on gold mining shares summarize the outlook for mining shares in general and for specific shares in particular. Their statements were made prior to a panel discussion on mining shares in which all three experts participated. Very timely, worth while information for all gold share investors.

****

TAPE #381-2, $17.95

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Over two hours of recorded discussions on gold mining shares. Moderated by **Donald J. Hoppe**, the panelists included **Phil Ward** of Johannesburg, South Africa, **Peck Hayne** of New Orleans, **Richard Johnson** of Shreveport, **Julian G. A. Baring** of London, **Douglas Johnston** of Dallas, **John McFalls** of Seattle, **Bill Tedford, Jr.** of Little Rock and **Julian Emery** of London. An excellent and informative recording, and the most well attended feature of the conference.

****

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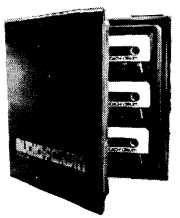

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LIBERTARIAN CROSS-CURRENTS

"Libertarian Cross-Currents" is a new *LR* feature designed to facilitate communication among libertarians. All too often libertarians suffer the dread anti-movement malady of isolation from and ignorance of what other libertarians are thinking, reading, and doing. I hope this column will help somewhat to fill that void by becoming an intregal part in a growing libertarian "committee of correspondence" network. But the success of this column will depend entirely upon *you*, the reader.

LR cannot serve as a clearing house and communication coordinator unless you give me your input. Please help *LR* help you by sending me information on:

(1) **Academic activity**. What areas of libertarian scholarship are you or your colleagues pursuing? What papers or articles have you recently written or presented? What is your thesis or dissertation topic? (Often people have worked for years on a subject only to find that others have been duplicating their work. Cross fertilization could have saved hours of research and perhaps have proved inspirational to one or both parties.)

(2) **Recommended reading.** In your own studies and reading, you will often run across a new book, an important magazine piece, and obscure journal article, a lost speech, et cetera. These readings need not be only about libertarians or even pro-libertarian. I am also interested in articles, books, et cetera, of a non-or even anti-libertarian nature with which libertarians should be familiar if they are to effectively deal in the world of ideas.

(3) **Organizational activity.** Here, I am, of course, interested in organized political-party activity, but we are foremost interested in ad hoc movement activity. I am interested in campus lectures and organzing. I would like to hear about your attempts to set up seminars and study groups. I am also interested in local organizations that have successfully organized around local issues. Furthermore, I want to hear of successful organizing attempts applying broad ideological or national issues to local conditions. I would also like to announce forthcoming conferences, seminars, and symposiums of interest to libertarians.

Please send me announcements of talks, meetings, conferences, et cetera, 45 days before the first of the month that you wish your announcement to appear. Due to space limitations, I cannot promise that all announcements will be included, although I will try to get in as many as possible. Send all "Cross-Currents" correspondence to me, Walter E. Grinder, c/o *Libertarian Review*, 410 First Street, S.E., Washington, D.C. 20003.

• • •

• One of the most encouraging things about Professor **F. A. Hayek's** recent tour of the country is that after he finishes his current three-volume project, *Law, Legislation, and Liberty*, he will undertake another theoretical work on economics. It seems that the combination of the Nobel Prize and contact with genuinely interested young people has renewed his interest in a discipline upon which he has not focused his attention for almost 35 years.

• A symposium on Austrian economics sponsored by the Institute for Humane Studies (1177 University Drive, Menlo Park, CA 94025) was held 22-28 June at the University of Hartford under the able direction of Professor **D. T. Armentano.** The central focus of attention was the presence of **F. A. Hayek** Hayek was magnificently libertarian throughout. Youth, however, stole the spotlight away from even Hayek. A number of brilliant theoretical papers were presented, the most exciting of which were delivered by **Roger W. Garrison** of the University of Virginia (interest theory), **John B. Egger** of S. M. U. (business cycle theory), **J. T. Salerno** of Rutgers University (international trade), **D. T. Armentano** of the University of Hartford (monopoly and competition), and **Gerald P. O'Driscoll** of Iowa State (Hayek and Keynes). **John Hagel III** of Harvard and I gave two more papers in our continuing Austro-libertarian investigations into the area of political economy. The comments, especially by **Murray N. Rothbard** and **Israel M. Kirzner** were particularly scintillating. It was a very productive week for both Austrian economics and liberty.

• Professor **Robert Nozick**, National Book Award winner and Professor of Philosophy at Harvard will be giving a course on Austrain economics (in the Philosophy Dept.) this fall.

• There will soon be published a new series of books on Austrian economics, beginning with a third edition of **Murray N. Rothbard's** *America's Great Depression*. Other forthcoming titles will include a reprint of **Carl Menger's** great

AN AFTERWORD FROM

Hosanna!

I read Veatch's review of Kiefer with great interest, but I am hardly in the best of all possible positions to comment on Kiefer myself, not having been exposed to his tape.

If I read Veatch correctly, then Kiefer's theistic argument uses the approach I find most compelling.... The most fruitful approach to the theistic problem is to begin with an effort to understand our own mind and its functioning.

We speak of the processes of nature, with reference to such sequences of events as iron rusting, food digesting, water falling, trees growing, and so on. Now, there is one process which is utterly different from all the others; it is the sequence of events by means of which the other processes are known. The knowing event is unique; the act of awareness or consciousness is radically different from all other sequences. There's no getting around the dualism of knower and the known. Which is to say that mind is *sui generis*. Mind is an ultimate real; there's no way the non-rational could give rise to the rational, no way for the mental to be derived from the non-mental, for thinking to be a mere reflex of neural events.

To realize that mind is an ultimate real is to agree that it is not a mere epiphenomenon; mind was here *ab initio*—and we have arrived at the God of the philosophers, the cornerstone of religion.

Compression involves distortion, and I'm not sure that the above is intelligible to anyone except myself!

EDMUND A. OPITZ
Irvington-on-Hudson, N.Y.

Letters from readers are welcome. Although only a selection can be published and none can be individually acknowledged, each will receive editorial consideration and may be passed on to reviewers and authors. Letters submitted for publication should be brief, typed, double spaced, and sent to LR, *410 First Street, S.E., Washington, D.C. 20003.*

Dunned Again

In the May *LR*, Michael Emerling takes an aggressive swipe at Alvin Toffler's *Future Shock*; his first words consist of an indictment and condemnation of Toffler. Harping this charge throughout his remaining comments, Emerling presents Toffler as a pernicious statist—when any judicious reading of *Future Shock* would show Toffler's policy suggestions to be of secondary importance, compared to his main thesis on cultural adaptability. If Emerling choses to condemn Toffler, fine, but it serves no purpose to prejudice readers who might find more value in the book than Emerling did.

The most egregious example of prejudice, however, is Petr Beckmann's blanket review of works arguing the "limits-to-growth" position. I am sympathetic to Beckmann's scorn and contempt for the modeling errors and argumentative deceptions that characterize some of these works. But I cannot accept his residual conclusion: there is no need to worry about technological expansion. This conclusion is really an unwise appraisal of contemporary and future problems, and does not reflect the concern of researchers who are presently seeking solutions. For instance, Beckmann laughs off the question of thermal pollution. He does not seem to appreciate its implications, though, for a projection of our present energy growth shows that we will be releasing enough heat into the environment by the mid-twenty-first century to alter the position of the sea level. True, few fishes would be harmed, but I also notice that Professor Beckmann would have little cause to worry about such environmental perturbations, he living in Colorado.

My general objection to Beckmann's review is the underlying attitude that technology is somehow to be regarded as omnipotent in its capability to restore damage wrought by unwise social policies. It is perfectly possible to press human ingenuity to the limit, and, in these times, it is not irrational to think that the limits are being strained. Profligate overbreeding, conspicuous consumption of natural resources, and the careless disconcern of persons such as Beckmann may yet reduce us to a shadow of our present prosperity, strokes of scientific genius notwithstanding. If *LR* persists in soliciting such prejudicial and advocatory reviews, it will grow increasingly difficult for its customers to purchase books with any confidence that they understand what they are getting.

MIKE DUNN
Seattle, Wash.

Callous Freaks or Aesthetic Elite?

Petr Beckmann's attempt to hang the "elitist" label on the environmentalists is amusing when one remembers that this was the charge most often leveled at the *Atlas Shrugged* society—that it was the Men of the Mind imposing their lifestyle on everyone else. The rejoinder of course is that you've got a mind too; it's part of your birthright and it's your free choice whether or not to use it. Likewise we can say that aesthetic sensibility too is part of your birthright. Environmentalists are of all social classes and political persuasions and hold in common only that they are a little more sensitive than most to the natural world around them and what is happening with it.

Beckmann's characterization of Sierra Club types as callous freaks who prefer fish to people and condemn coal miners to die is not only ridiculously unfair (no ecology group to my knowledge has ever advocated coal as an alternative to nuclear power), but based on the same dwindling-fixed-quantity theory he has taken pains to demolish earlier in the article. The mentality that says we must build that nuclear plant, we *must* dam this river, we *must* rip off that forest, is the same scarcity-scare mentality that makes economic growth an obsessive end-in-itself rather than a means to more intensive enjoyment of living.

Factually there is not the slightest scarcity of energy on this planet, nor the slightest need to use polluting and hazardous sources of power. Energy from the Sun, wind, tides, waves and geothermal activity are literally inexhaustible for the habitable life of Earth. The only scarcities at the moment are in inventiveness in developing these for broadscale use, and guts on the part of our tit-fed utility companies in this nursemaid state in making the transition to them.

MARTIN CHOATE
San Francisco, Calif.

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Grundsatze or *Principles of Economics*, a reprint of **I. M. Kirzner's** very important *Economic Point of View*, and a collection of **Frank A. Fetter's** essays edited and with an introduction by Rothbard. There are at least half a dozen other titles in the works. This series is under the general editorship of Professor **Laurence S. Moss**, Dept. of Economics, University of Virginia, Charlottesville, VA 22901, and it will be published by Sheed and Ward.

• **Franz Oppenheimer's** seminal and crucial *The State* has just been published in paperback by Free Life Editions. This is undoubtedly the most important sociological work ever done on the nature and origin of the State, and as such, it is indispensible to all libertarians. Free Life is also serving the libertarian movement well by publishing **Etienne de la Boetie's** classic *The Politics of Obedience: A Discourse on Voluntary Servitude* with an extraordinarily good introduction by **Murray N. Rothbard**.

• I have been hearing for years about the nineteenth century French libertarian **Gustav de Molinari's** work on how private enterprise could perform all of the so-called public services, including police and judicial services. Now there have been two translations of this important work. I don't know if either will soon be published, but it has been translated (1) by **Joseph T. Stromberg**, Institute for Humane Studies, 1177 University Drive, Menlo Park, CA 94025, and (2) by Professor **J. Houston McCullough**, Dept. of Economics, Boston College, Chestnut Hill, MA 02167.

• I am delighted to announce that Austrian-libertarian economist **Walter Block** has been appointed Associate Professor of Economics at Rutgers University, Newark, New Jersey.

• Across the Hudson River at New York University the long-established Austrian economist Professor **Israel M. Kirzner** has recently been joined by the world-renowned Mises-Hayek scholar Professor **Ludwig M. Lachmann**. Both Professors Kirzner and Lachmann offer Austrian-oriented seminars and serve as dissertation sponsors. In addition, there are several full fellowhsips available for those studying with Lachmann.

• It is clear that the New York-Newark area is now the best in the world for those wishing to study economics in the Austrian-libertarian tradition. Don't forget that New York is as well where **Murray Rothbard** lives and teaches!

• Professor **Robert Nozick's** *Anarchy, State and Utopia* continues to stir up controversy. The right wing, whether social democrat or conservative, cannot cope with the libertarian upsurge. They cannot believe that libertarians *really* believe what they say. See: **Milton Himmelfarb**, "Liberals & Libertarians" *Commentary*, June 1975, and **Marc F. Plattner**, "The New Political Theory," *The Public Interest*, Summer 1975.

• It was with great fondness that I watched my old friend **Karl Hess** take issue with the State on CBS's "Sixty Minutes" (Sunday, 20 July). Karl will forever be an unreconstructed Jeffersonian, but that's not so bad, is it? CBS is to be congratulated for following up the Hess segment with a delightful story on tax resistance in Maine. A marvelous one, two punch.

• Conservative sociologist **Robert A. Nisbet** is concerned about the decline of authority and the fabric of socio-political legitimacy. He is, however, equally concerned about the rise of despotic egalitarianism in his "The New Despotism," an exerpt from his forthcoming *Twilight of Authority* which appears in *Commentary*, June 1975.

• For an excellent post-Vietnam assessment of detente and the role that US trade is playing in the newly emerging co-sponsored world empire, see: revisionist historian **Lloyd C. Gardner's** "Foreign Policy in IV Acts," *The Nation*, 19 July 1975.

• **Barton J. Bernstein**, Professor of History at Stanford, presents a well-reasoned revisionist article about the dropping of the bomb on Nagasaki in "Doomsday II," *The New York Times Magazine*, 27 July 1975.

• The Center for the Study of Psychiatry, under the able direction of **Peter R. Breggin**, M. D., is in the forefront of the struggle to protect the civil liberties of citizens who might have mental-health-related problems. Any reader who wishes to recieve a free brochure about the center's work should write directly to Dr. Breggin, Center for the Study of Psychiatry, Inc., 4628 Chestnut Street, Washington, DC 20014.

• Considerable help for civil libertarians is to be found in "A Look at Law Reviews: Resources for Libertarians," *The Civil Libertarian Review*, Vol. 2, No. 2, 1975. The article lists and briefly reviews twenty-two legal journals that deal with civil liberties.

Readers, Authors, Reviewers

Broadside from Beckmann

Mr. Dunn has masterfully demolished a number of prejudices; it now remains to find some people who have them. I know of no one, for example, who claims that technology is omnipotent.

Nor do I laugh off every case of waste heat dispersion. But I do laugh off Mr. Dunn's example. Industrial waste heat altering the sea level is one of Paul Ehrlich's sick fantasies and is as plausible as a sneezing fly causing the Empire State Building to collapse. To come even within 1% of the Sun's energy input, every American man, woman, child and infant on the breast would have to consume, from midnight to midnight, 2MW of power, which each could do by running 200 clothes dryers all day and all night, or by cleaning his teeth twice a day with 15 million toothbrushes; and the rest of the world would still have to consume twice as much.

I have little cause to worry about this prospect, says Mr. Dunn, because I live in Colorado. Perhaps I have more cause to worry about the "profligate over-breeding" he mentions. While the US fertility rate has been constantly dropping for the last 18 years and last year it dropped below the zero-population-growth level, Colorado's population has been increasing (by in-migration, not over-breeding), and I am indeed scared stiff: Colorado is now in imminent danger of reaching a population density equal to 1/50 (one fiftieth) of Great Britain's.

Mr. Choate, too, is demolishing strawmen of his own making. I agree that there is an abundance of harnessable, clean energy, but the totally concocted charge of a mentality that says we *must* build that nuclear plant comes, I suspect, from a mind that harbors the dogma that it must *not* be built.

People who desire clean air and clean water do indeed come from all classes and persuasions, as do sane people in general. But the implication that this is what the leadership of the Sierra Club, Friends of the Earth and the other technophobic organizations are after can only be voiced by someone who has grown totally allergic to the facts. Mr. Choate is unaware of any ecology group that has advocated coal as an alternative to nuclear power. All of them have in one way or another condemned nuclear power, and none of them are able to offer a realistic alternative other than coal for the next 2 or 3 decades. (If all of the US seaboards were dammed up by a continuous tidal dam, for example, it would provide only a minute fraction of US power consumption.) At a conference in Portland, Oregon, in August 1974, Michael McCloskey declared coal environmentally more sound than nuclear power. Who is McCloskey? Head of the Sierra Club.

The comparison is not only important for the environmentalist hypocrisy on safety, but also on "aesthetic sensibilities." If all present US power were supplied by nuclear breeders, the annual volume of uranium ore mined would occupy a space of 200 by 200 by 75 feet. For coal, that space is 200 by 200 feet by 75 miles! Who is being "sensitive about the natural world around them"? Not the Sierra Club. The nuclear wastes per person per year occupy the space of one aspirin tablet; for coal-fired plants, the wastes amount to 320 lbs of ash and other pollutants, of which 10% are spewed into the air. Who is interested in a clean environment? Not the Sierra Club. Solar power is so dilute that (quite apart from investment costs) many square miles of collecting areas would be needed to provide the power that a nuclear plant can provide on an acre or two. Who is interested in aesthetic land use? Not the Sierra Club.

In short, I am willing to accept Mr. Choate's proposition that aesthetic sensibilities are part of our birthright, and that it is our free choice whether to use it. What I deplore is that Mr. Choate makes so little use of his birthright.

PETR BECKMANN
Boulder, Colo.

A "Thank You"

Thank you very much for making available Albert Jay Nock's *The Theory of Education in the United States*. [Reviewed in the June *LR.*] I had been trying since last September to procure this important work from various sources—to no avail.

MILES MacGRAN

Libertarian Literacy

I was delighted to see a review of my *The New Illiterates* in the May *Libertarian Review*. The problem of literacy is far more important to libertarians than they may suspect, for widespread functional illiteracy has made large segments of our population completely dependent on television for information and therefore, by default, completely susceptible to liberal propaganda.

It is therefore not surprising that libertarians, in general, represent a highly literate segment of the population, because they are dependent upon the printed word as their chief means of enlightenment. You can't, by any stretch of the imagination, become a libertarian by simply watching television. You must be able to read—and read a lot.

Thus, while liberals have a vested interest in functional illiteracy, libertarians have a vested interest in literacy. If every libertarian who was inclined to do so could teach a young functional illiterate to read, he could easily introduce him to libertarian ideas. I did exactly that when I tutored two high school graduates using my book, *How to Tutor*, and then using Robert LeFevre's *The Nature of Man and His Government* as a reading text.

Tutoring young functional illiterates is an excellent way to reach young minds thirsting for knowledge and self-esteem. I therefore strongly recommend that libertarians take an active interest in promoting literacy among the young by setting up tutoring programs, using my book *How to Tutor* as well as appropriate works by libertarian writers as reading texts. Such programs will help increase the sales of libertarian books and the spread of libertarian ideas across the country. If libertarian book shops, book services, periodicals, and reviewers cooperated in such a program, we might all help raise the reasoning capabilities of the American mind above its present deplorable level.

SAMUEL BLUMENFELD
Boston, Mass.

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A Word To Our Readers

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■ The *LR* Book Service is pleased to announce that it now has in stock the sf classic *No Blade of Grass* by John Christopher. It is a masterful work about the ecological destruction of the world by an Asiatic virus. This is must reading for anyone interested in good fiction–and personal survival. The book is available for $1.95 and will be reviewed in a forthcoming issue of *LR* by survival expert Don Stephens.

■ Another fascinating book on the German inflation of the early 1920s is available from the *LR* Book Service: *The German Inflation of 1923* edited by Franz K. Ringer. This is one of the better studies of this important period in economic history. It is available for only $2.95.

■ There's a new feature in *LR* this month: "Libertarian Cross-Currents" by *LR* Associate Editor Walter E. Grinder. This new monthly column will keep you informed on what is happening in libertarian circles–provided *you* keep Walter informed. See page 12.

■ "Briefly Mentioned" doesn't appear in this issue of *LR* due to space considerations. Look for it again next month.

■ From time to time, we learn of job opportunities with employers who are specifically seeking libertarian-inclined individuals. These range from clerk-typist jobs to foundation directors, from editorial positions to shipping clerks. Jobs in all sections of the country have come to our attention. In addition, *LR* on occasion has job openings, both full time and part time, in our Washington offices, which we would of course prefer to offer to qualified libertarians. If you are seeking work now, or plan to be in the future, and would like to send us a brief resume of your qualifications, we will hold it on file and attempt to match it with job opportunities as they come to our attention in the future. All correspondence will be held in confidence, of course.

■ **Things to Come:** Jeff Riggenbach returns next month with "Fiction: The Short Story," Part II of his "Introduction to Imaginative Literature." Next month will also see John W. Robbins and George H. Smith slugging it out (figuratively, that is) over Gordon H. Clark's *Philosophy of Science and Belief in God*. Also coming up soon: R. Dale Grinder on two works of revisionist history, *The Tragedy of American Diplomacy* and *From Colony to Empire*; George H. Smith on *What is Value?*; James J. Martin on *Wall Street and the Bolshevik Revolution* and *The Complete Encyclopedia of Popular Music and Jazz, 1900-1950*; Don Stephens on *The End of Affluence*; and, last but by no means least, Joe Stromberg on *Memoirs of a Revolutionist* and *Mutual Aid*.

REVIEWERS FOR THIS ISSUE: Poul Anderson is one of the world's leading science fiction and fantasy writers. **Susan Love Brown** is on the staff of the Campus Studies Institute and is Vice-Chairwoman of the California Libertarian Party. **Solveig Eggerz** is a freelance writer and a *Human Events* contributing Editor. **Bill Evers** is editor of the *LP News*, the newspaper of the national Libertarian Party. His review is reprinted with permission from the *Stanford Daily*, Stanford University. **Peggy Farrell** is a word processing specialist for the international accounting firm of Peat, Marwick, Mitchell & Co. She was formerly an associate editor of *Book News*. **Roger Lea MacBride**, the "renegade Republican elector" who cast his vote for Hospers and Nathan in 1972, has just been nominated for president by the Libertarian Party. **Neil McCaffrey** is President of Arlington House Publishers, and jazz buff extraordinary. **Robert Masters** is a freelance writer living in the Pacific Northwest. **Sharon Presley** is co-proprietor of Laissez Faire Books and is currently working toward her Ph.D. in personality and social psychology at CUNY. **Alan Reynolds** is a contributing editor of *Reason* and *National Review*. **Jeff Riggenbach** is book critic for the Los Angeles all-news radio station KFWB. **Murray N. Rothbard**, Professor of Economics at the Brooklyn Polytechnic Institute, is an *LR* associate editor and editor of the *Libertarian Forum*. **George von Hilsheimer** is President of the American Society for Humanistic Education and a Ph.D. candidate in psychology. **Ida Walters** is an economist and journalist now living in Nevada.

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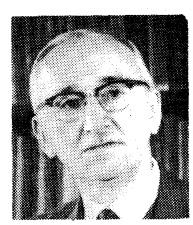

HAYEK

In this *Meet the Press* interview, Hayek looks to the future. He discusses what he thinks *should* be done to combat inflation, what he expects *will* be done, and the consequences of each. Either way: Hard Times ahead. As always, Hayek is brilliant, and the press . . . is the press.

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